

THE HOLOCAUST;
OR
CHRIST THE ASCENSION OFFERING
OF HIS CHURCH.

BY
WILLIAM MORRIS, M. D.

"Accepted in the Beloved."—EPH. i: 6.

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THE HOLOCAUST.

THE sacrificial types of Leviticus are significant of the sacrificial excellencies of Christ. They were designed to bear, in due time, an evangelical IRIS on the margin of their cloudy forms. They are employed to this end by the Holy Spirit, in the Christian Scriptures, as illumed by the radiance of our risen Lord; and, when studied with sobriety of mind and spiritual discernment, they become an occasion of valuable instruction to the saints of God.

The *Tabernacle* was the all-inclusive type—a *parable* for the then present time. *Sacrifice* was the central fact around which the ritual of the tabernacle was arranged. The primary idea of sacrifice is that of an offering due to God; worthy of his altar; and acceptable to Him. The combination of ideas included in the proper presentation of sacrifice is the following, viz:—The altar requiring a sacrifice which it can worthily cause to ascend; the demands of the altar freely and duteously met; the Holy One reverently worshiped; the presented worship well pleasing to Him; and, through the accepted sacrifice, the worshipers themselves accepted and consciously blessed. These are elementary principles of spiritual instruction, supplied by the wisdom and grace of God, through the holocaust, which we are about to review.

NOTE.—In the following Exposition, I have availed myself of many thoughts which have been previously expressed by a friend with whom, in former years and in a distant land, I had active fellowship in the truth. The dictates of honor require the acknowledgment which is thus made.

The *order* of instruction observable in the Book Leviticus is not such as *we* might have pre-supposed. The first lesson relates to our acceptance *as worshipers*, through the presentation, in faith, of the sacrificial person of JESUS, the Christ, the Son of God: and this first lesson is supplied through the institution of the "burnt-offering"—the holocaust presented as an ascension-offering to God.

I. The first, in order, is the holocaust from the HERD. Levit. 1: 1-9.

"And JEHOVAH (1) called to Moses, and spoke to him out of the tabernacle of convention (2) saying, Speak to the sons of Israel, (3) and say to them, If any MAN (4) from among you shall present (5) an offering to Jehovah; you shall present your offering from the CATTLE (6), that is from the herd, or from the flock. If his offering be an ASCENSION-OFFERING (7) from the herd, he shall present it a MALE WITHOUT BLEMISH (8): he shall present it at the entrance of the tabernacle of convention, FOR HIS ACCEPTANCE (9) in the presence of Jehovah. And he shall LEAN (10) HIS HAND UPON THE HEAD of the ascension-offering; and it shall be accepted for him to place a covering over him (11). And HE shall slay the beeve in the presence of Jehovah; and the sons of Aaron the Priest shall present the blood, and shall scatter (12) the blood round about upon the altar which is at the entrance of the tabernacle of convention; and HE (13) shall flay the ascension-offering, and divide it into its parts. And the sons of Aaron the Priest shall put fire upon the altar, and shall lay logs of wood in order upon the fire; and the sons of Aaron, the priests, shall lay in order the parts, with the head and the outer fat (14) upon the logs of wood, which are upon the fire that is upon the altar; and its inwards and its legs shall HE wash in water; and THE PRIEST (15) shall burn the whole upon the altar—an ascension-offering, a fire-offering, a savor of *placid* repose (16) unto Jehovah."

This revised reading demands a series of expository remarks:

1. "JEHOVAH:" This is the divine name found in the original text. It is the historical name of the Godhead, in relation to Israel, and to the earth; and is associated with promises, deliverances and blessings of which the earth is the sphere. As the incommunicable and memorial name of the Godhead, it is borne both by the Father, and by the Son. During the first (the Adamic) Age of the world the Godhead was made known particularly, if not exclusively, by the plural name ELOHEEM. This name, which includes the ideas of plurality and powers, and of adorable greatness and control, is immediately related to EHL—the ordinary word for "God;" but ELOHEEM is the plural form of ELOH-AH, the root of which is not found in the Hebrew, but is understood to be supplied by the Arabic, in the word *aliha* or *allah*; which means, to reverence, serve and adore. To Abraham, God made himself known by the name of EHL-SHAD-DAH'Y. This name is usually rendered by the words "Almighty God." It signifies the unlimited ability of God to bless the objects of his love; and is the proper title of the Godhead, as the source of every good and perfect gift. He is GOD-THE-ALL-BOUNTIFUL-OUTPOURER of all conceivable good; and this is what the name EHL-SHAD-DAH'Y implies. Both to the patriarchs and the nation of Israel, God was made known by the title ADOH-NAHY, the SOVEREIGN or SUPREME; which title is born in common by the Father and the Son; and is usually translated "Lord." But the ideas of all these several appellations are associated with the historic name JEHOVAH. This name is, in truth, significant of the self-existent Godhead, in the eternal NOW: but it is also expressive of the benign relations of the Godhead towards the nation of Israel, and towards others upon the earth, through all continuous time. Hence its equivalent in the Greek signifies, "The who IS, and who WAS, and who IS TO COME;" or who WILL BE. In brief: the memorial name, JEHOVAH, is pregnant with the ideas of promise and blessing, and divine faithfulness and everlasting love: and in the future, when

Israel has been restored, the full meaning and intent of this benign title will be verified and shown.

2. "*The tabernacle of convention:*" In the received English version, the words, "tabernacle of the congregation" are found: but the word "congregation" is made to represent a word the root of which signifies *to appoint*. The original phrase, OH-HEL MOH-HEHD, means the tent of appointed meeting or the convention tent. The prominent idea is that of meeting with God at the appointed place. The tribes of Israel could not assemble *in* the tabernacle, but the entrance to its sacred enclosure was the place of divine appointment, where alone they could meet with God: and the thought of meeting with God is inseparable from the presentation of sacrifice and worship, as expressly ordained by Him. Hence, when sacrifice is the theme, the tabernacle is spoken of as the tent of convention; in contradistinction to the idea of its being the royal pavilion in which Jehovah did, *in secret*, dwell. In this latter relation it is called HA MISHKAN—The Dwelling.

3. "*Speak to the Sons of Israel:*" The immediate relation of the levitical rites to Israel, both in the wilderness and in the land, should be borne in mind. They were the ransomed subjects of Jehovah, "the Great King." Their national, social and personal welfare was involved in the confession of Him, as the TRUE AND LIVING GOD, and in the observance of the sacrificial institutions which He had ordained. It is most true that those sacrifices could not "put away sin." They were but shadows and types. But they were valid and efficacious for the civil and ceremonial purposes for which they were designed. To lose sight of this would be to lose much of the instruction which their typical significance is designed to convey.

4. "*If any MAN from among you:*" The generic word, ADAM, is here employed. In this way, *man* who is of but yesterday, and is "out of the earth," is contrasted with JEHOVAH, the eternal God. The order of the words in the

original turns the thought upon the insignificancy and worthlessness of *man*. It is man, "the earthy," and the fallen, who is thus instructed to approach JEHOVAH, with the sacrifice which He has ordained; and with a peaceful confidence that He—whose perfections are infinite and eternal—will accept the sacrifice and the worshiper because of the good pleasure of his own will.

5. "*Shall PRESENT an offering to Jehovah.*" The word "bring," in the English version represents the word KAH-RAV; which signifies to draw nigh, to approach with a *present*. It is related to KOR-BAHN, a gift or offering. In its levitical usage, it signifies a solemn approach to God, and the presentation of an offering to him.

6. "*From the cattle.*" The word B'-HEH-MAH, cattle, is here used as contrastive with CHAH'Y, a wild beast. The latter is the more *vigorous*, as the original word denotes, but it is unclean. The thought of purity, rather than of power, is thus interwoven with all our ideas of an offering meet for the altar of God.

7. "*Ascension-offering.*" The word HO-LAH is rendered "burnt-offering" in the English version; but it signifies, that which *ascends*. The offering designated by this word was *wholly* appropriated to Jehovah; and was regarded as ascending up to Him, by the action of the high priest, and of the sacred fire. In the Septuagint, this offering is called, HOLOKAUTOMA, the holocaust. The predominant idea in this chapter is that of an ascension-offering *wholly devoted* to God, and acceptable to Him.

8. "*A male without blemish.*" The vigor of nature, as *unclean*, was utterly unfit for the altar of God. The sacred fire could not feed thereon. But, in this offering from the cattle, the altar demanded the full and entire development of constitutional nature, in its higher and positive form. Physical perfection was required in the offering presented to God.

9. "*For his acceptance.*" The worshiper was directed to present his sacrificial offering for his *acceptance* with Jehovah.

This is the true meaning of the original. The appropriate form of the word RAH-TZOHN is used, as it is also in Levit. xxiii: 38, where it is rendered as above:—"He shall wave the sheaf before Jehovah, to be accepted for you;" or, more literally, *for your acceptance*. The words, in the English version, "of his own voluntary will," are improperly used. The thoughts of the worshiper were not turned upon himself, in the way of a metaphysical question respecting "his own voluntary will," but upon the objective fact of his gracious acceptance with Jehovah through the sacrificial offering which he came to present.

10. "*He shall LEAN his hand upon the head:*" The original includes the ideas of reliance and support. It signifies to lean or rest upon an object, so as to be sustained by its ability to uphold. The principal word occurs where it is written, "Thou wilt keep him in perfect peace whose mind IS STAYED on thee."

11. "*And it shall be ACCEPTED for him, to place a COVERING over him:*" The word RAH-TZAH, here rendered *accepted*, signifies the approving pleasure of God: as when it is said, "Jehovah TAKETH PLEASURE in his people." And the ideal meaning of the word KAH-PHAR—commonly rendered by the word "*atonement*"—is, to put away, to make an end of, to annul. The apostle has given the true, radical idea of this word when, speaking of the Lord Jesus, he says, "But now once in the end of the world hath he appeared, TO PUT AWAY sin by the sacrifice of himself." This is the radical meaning of the word KAH-PHAR: but in its usage in another relation—as denoting a preservative intention and effect—it signifies, *to cover*. Such is its meaning in this place. The ideas of conservation, comeliness and acceptableness are here combined.

12. "*And the sons of Aaron, the Priest, shall present the blood, and shall SCATTER the blood:*" The word ZAH-RAK is here used in contradistinction to the word NAH-ZAH, which occurs in Levit. xvi., and elsewhere. The latter word means to *sprinkle*, as with the finger, when a part only of the blood

was ceremonially applied: but in the presentation of the holocaust *all* the blood was to be scattered upon the altar round about. Hence the word ZAH-RAK, to scatter, is distinctively employed.

13. "*And HE shall flay the ascension-offering:*" The worshiper was to do this. The skin of the holocaust was the only part which was not presented on the altar of God. It was given by divine appointment, to the *priests*; but it had an appropriate significancy to the mind of the worshiper. The sacrifice was accepted for him, to place a covering over him.

14. "*The OUTER fat:*" The word, PEH-DER, here used denotes the fat on the trunk and limbs of the animal, in contradistinction to the fat or suet of the inward parts. The latter is called CHEH-LEV, and is elsewhere particularly described.

15. "*And the PRIEST shall burn the whole upon the altar:*" This consummating act was assigned exclusively to the HIGH PRIEST. It was by his official act, and immediately from his hand that the holocaust was appointed to ascend up to God.

16. "*A savor of placid REPOSE unto Jehovah:*" There is no word in the original which signifies, "sweet"—though the idea of fragrance may be said to be involved; but the word NEE-CHO-ACH is used; and this signifies rest or repose—the placid repose of the mind, as when a full and pleasing satisfaction has been received.

This series of expository remarks will have their proper bearings on the subject which we now proceed to unfold.

The great antitypical thought presented in the holocaust is that of *devotedness to God*—pure and entire devotedness in life and in death. But, in order to avail ourselves of the instruction involved in this antitypical thought, we must, in the first place, consider *devotedness*, as due to the perfections of God.

The just title of the Creator to the loyalty and devotedness of his intelligent and moral creatures is an evident truth. The heart that is right before God will hold this truth as its own estimate of what is due to Him. But further: while the

perfections of God *entitle* Him to the supreme loyalty and devotedness of the moral universe, it behooves Him to maintain the demands of his moral excellency on the subjects of his governmental control. In other words, it behooves Him to require that his perfections and his governmental will shall be worthily acknowledged and honored, in the heavens and upon the earth.

The claims of God are not, in any respect, arbitrary; but—in the true meaning of words—they are despotic and supreme. The perfections of God can require only that which is due, in accordance with the original constitution and capabilities assigned to the creatures of His power; and can require only that which is essential to the well-being of His intelligent and moral creatures, and to their perpetual abiding in the universe over which He presides, and which His presence pervades and upholds. Holiness, righteousness and love are essential to the well-being, and to the perpetual existence of intelligent and moral creatures; and the perpetual exercise of these moral and active qualities is due to the perfections of the Creator, and is demanded by the dictates of His governmental will. The welfare and blessedness of celestial beings consist in a real and conscious state of unison with HIM who occupies the eternal throne. In heaven, God is known with an intelligence that has never been obscured by sin; His moral excellencies are justly appreciated, and are reflected by all on whom the radiance of His glory rests. He is there loved and obeyed with pure and supreme devotedness, and is adored and worshiped with the ceaseless gushings of ineffable delight. *Effort* is neither necessary nor admissible, on the part of sinless beings, in the service and worship of Him who is essentially worthy of supreme reverence, confidence and love; because that in them there is a moral unison with His own essential goodness, and the activities of love, in them, are supreme.

Such is the pure and perfect devotedness which is ever transpiring in the history of celestial minds. The angels of

God, unceasingly, "do His commandments, hearkening to the voice of His words." They are ever in the attitude and habitude of obedience to Him : and we can readily conceive that the absence of *perfect love to God*, in other beings, is judged of by them as the effect and evidence of inherent sin. The first and greatest commandment is, "Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind : " and this is hailed by the angels of God with unspeakable delight ; yea, rather, it is the inward law of their celestial life. And hence in their view, any moral being who fails, *even for one moment* to render unto God the pure and perfect love of the heart, is judged of as tainted with the moral leprosy of inward sin. But such thoughts and moral estimates are not entertained by men upon the earth. All here "have sinned and come short of the glory of God." All are shapen in iniquity and conceived in sin. And to disregard the will and honor of God ; and to be destitute of love to Him is the characteristic condition of *man*. Even we who are called with a holy calling, saved by grace, and are now the sons of God—even we are but little able to sympathize with the angels of God in their just estimate of all who are defective in love and devotedness to the living God. We are not accustomed, and are but little able, to discern the real and radical sin which such defectiveness discloses, instantly, to their view. If it were not so with us our mental history would, in many respects, be in contrast with its present state. For, if it were otherwise, our moral judgment would record a condemning verdict against very much that now passes unheded in our ways ; and much that is now practised and approved—passing for obedience and service to God—would be also condemned ; as arising from the insidious workings of self and sin. And with a discernment, at all, resembling that of celestial minds, no child of God could be ensnared, *even for a moment*, by the thought of his having attained to a state of personal holiness in which no remaining imperfection—no defectiveness, or sin could be

found. That thought, itself—though presented by the adversary when transformed as an angel of light—would instantly be seen to be delusive and morally vile; and would be, as instantly, judged and condemned according to its very great evil in the sight of God; and the sentiment, “I abhor myself,” would be the central thought and feeling of the heart.

But we are so accustomed to come short of honoring God as we ought—we so habitually fail to love and serve and glorify Him with our whole heart and soul and mind, that very much that is defective and evil in our ways is undetected, and, therefore, unjudged. But the fact of habitual defectiveness and failure is so evident to ourselves, that we are prone to think of such defectiveness and failure as a law and a necessity in our present state of existence, and to turn towards this thought as a kind of palliative and relief; instead of admitting the reality and depth of our innate evil, and finding our only relief and rest in Christ our Saviour, and in the grace of our Father who is in Heaven, and whom we fail to glorify on the earth.

We even find it difficult to admit to ourselves, that failure in respect to devotedness to God is *real sin*—sin, by reason of which we need the atonement of Christ as really as we do on account of the darkest evils of which conscience and memory can possibly accuse. The proper exercise of self-judgment will soon convince us that we find it difficult to admit this to ourselves; though we may often use words that would seem to imply the acknowledgment in the most emphatic way. We confess our need of the death of Christ for deliverance from the doom denounced against sin, even *all sin*: and yet we are not accustomed, nor readily disposed, to judge the lack of perfect devotedness as being real and condemnatory sin. The moral judgment we form of our state and history on earth, being defective and erroneous, our estimate of the grace of our Lord Jesus Christ is, in a corresponding degree, defective, and is unworthy of those who are redeemed to God by his blood, and are accepted in Him, and

made the temples of the Holy Ghost. But even for this defectiveness and evil, a provision is made in "the precious blood of Christ," and in His appointment and powers, as our great High Priest. And this adequate provision we shall find to be disclosed and illustrated by means of the types which are about to be reviewed. Our Heavenly Father has made provision, also, for the correction of our minds. It is his good pleasure that we should have enlightened and enlarged views of his eternal perfections, and of our own relations to the glories of his name, and to his perfect will: and to this end he has provided the typical instruction which the levitical sacrifices and ritual are designed to convey. The first lesson supplied is included in the holocaust or ascension-offering, and in the particulars of its presentation on the altar of God.

As already observed, the order of typical instruction, in this Book, is not what *we* might have expected, or conceived. We might have expected to be told, in the first instance, of the "sin-offering," which testifies of the original peril, and the judicial necessities of our souls; and of the redemption of our souls from the power of sin and death by the substitutional atonement of Christ. Or we might have supposed that, at least, the "trespass-offering" would first be named, as telling us that our ways, and moral relations to God, are often marred and stained by *actual* sins, and that provision has been made for confession and forgiveness of the same; in the unfailing efficacy of "the precious blood of Christ." But the God of Israel—even our own God—has otherwise judged. He speaks to us through the sacrifices and ritual of his ancient tabernacle, and his first words relate to the *devotedness* which is due to Him, and to the provision which his own grace has made; as meeting our personal defectiveness and failures, and for our acceptance as worshipers drawing nigh to Him.

As we have previously remarked, the holocaust was regarded as ascending up from the altar to God. It was *wholly*

presented by the high priest, and was *wholly* appropriated by Jehovah, as his due, and acceptable to Him. The claims of God, unanswered by the heart and history of man, were thus, *ceremonially*, answered and satisfied. The substitutional holocaust ascended as fragrance before God. *All* was due; *all* was presented by the high priest upon the altar; and *all* was accepted of Jehovah—a savor of satisfaction and repose.

Our ascension-offering is JESUS, the son of God. The Father gave the Son, to this end: and the Son gave HIMSELF—an offering and a sacrifice to God, unto a fragrant savor before Him. The relations of the ONE SACRIFICE OF HIMSELF for us, are many and various. He is our SIN-OFFERING, the atonement for our sins, and ransom for our souls, and He is our TRESPASS-OFFERING, the basis of forgiveness which we need, daily, from God, as our Heavenly Father; and he is our PEACE-OFFERING for our completeness before God, and our communion with Him; but the relation of his one sacrifice now to be reviewed is that of our HOLOCAUST, for the acceptance of our persons, as redeemed ones and worshipers, when drawing nigh to God.

In this relation, the levitical holocaust is his proper type; and as the predominant thought is that of *entire devotedness to God* and the satisfaction and complacency of God therein, we must consider the Lord Jesus, not only in the devotedness of his death, but also in the devotedness of his life, as that which made manifest his fitness to be the holocaust of his worshiping saints. In *life* and in *death*, He was the DEVOTED ONE: and it behooves us to trace the path of his devotedness from the GLORY to the *grave*.

JESUS, the Son of God, condescended out of the absoluteness and glory of Godhead and became *man*. He became real man; but *man* in perfect moral nearness to God—the Origin and Head of a new order and process: as it is written, "The second man is the Lord from heaven." Born of the blessed Virgin, he became man, "of the substance of his mother;" being essentially and personally God, in oneness

of Deity with the Father and the Holy Ghost. When he became man, he became also the *servant* of Jehovah, the Father; and in the capacity of the man and the servant, and with pure and perfect devotedness he hearkened and obeyed; as it is written of Him: "Who being in the form of God, thought it not robbery to be equal with God; but EMPTIED HIMSELF (*cauton ekenose*) and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as man, he humbled himself, and became obedient unto death, EVEN THE DEATH OF THE CROSS." From his first entrance on the path which led to the cross, he knew not *self*, except as a living sacrifice to God—his reasonable service. Every faculty of his being, every thought of his mind, and every feeling of his heart was "HOLINESS TO THE LORD." As man, he stood, in all respects, pre-eminent, unique and perfect among men; but did not on this account, in any instance, magnify himself. Neither did he magnify himself by the exercise of those transcendent powers whereby he was accredited of Jehovah, as the Messiah of Israel—the ANOINTED ONE of God. ALL that he was, in person, state, and endowment, was devoted to Jehovah, whose servant he was, and to glorify whom he had become man. He meditated much, and spoke often, and acted continuously; but always as living unto God. His human acquaintance with God was most intimate; his appreciation of the excellencies of God was perfect; and his delight in God was absolute and supreme. The secret, the unfailing spring, of his inward and practical life was the principle and power of *love*. "Thou shalt love Jehovah thy God, with *all* thy heart, and with *all* thy soul, and with *all* thy might:"—this was the innate law of his moral being, as man. "I delight to do thy will, O, my God; yea, thy law is within my heart:"—these were words of perfect truthfulness, as uttered by him. "I have set Jehovah always before me; because He is at my right hand I shall not be moved:"—this he could say, from the beginning to the end of his appointed path. When

burdened with physical weariness, he neither fainted nor was weary in spirit; but, to those who proffered him necessary food, his ready answer was: "My meat is to do the will of Him that sent me, and to finish His work." The public testimony which he bore was this: "I came down from heaven, not to do mine own will, but the will of Him who sent me." In the face of derision, enmity and scorn, "he went about doing good;" that he might thereby exemplify the goodness of God, his Father, and glorify Him upon the earth. Throughout the whole course of his life, it was manifest that he had taken upon him the *reality* of servanthip when he assumed the servant's *form*. He disclaimed all personal right *even to think*, as from himself. Hence he said, "My doctrine is not mine, but His who sent me."—"I can of mine ownself do nothing; as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of Him who sent me." These words were worthy of his guileless lips; and they disclose the secret of his devoted ways. All along his path on earth he could say, concerning God the Father, "I do always the things that please Him." And, as in response to these words, Jehovah has said, "Behold my servant whom I uphold, mine elect in whom my soul delighteth."

When anticipating the hour of THE CROSS—that hour which was ever in his view, and towards which he moved with willing and unwavering steps—JESUS asked, "What shall I say? Father save me from this hour?" *By no means.* "Father glorify thy name." And the response from heaven was in these words: "I have both glorified it, and will glorify it again." When, in the garden, JESUS offered up prayers and supplications, with strong crying and tears—in nameless agony and blood-like sweat—he well expressed his absolute devotedness to his Father's will; saying, "Father, if it be possible let this cup pass from me; nevertheless not my will, but thine be done." He was, in truth and entireness, THE OBEDIENT AND DEVOTED ONE—"obedient unto

death, even the death of the cross." On the cross, he offered up HIMSELF THE HOLOCAUST TO GOD. By an act of pure volition—in obedience to the will and commandment of God, his Father—he "laid down his life, that he might take it again." He thus offered up HIMSELF a sacrifice, acceptable, well-pleasing to God—not a mere savor of placid repose, as the typical holocaust had been, but a real and infinite satisfaction and rest; on which all the perfections of Jehovah repose, with infinite delight.

"The cross" should be habitually considered under other aspects, and in other relations—especially in respect to all questions concerning guilt, and atonement, and redemption, and "the righteousness of God" (in "the justification of life") and the forgiveness of daily trespasses and sins—but at present it is in view as that on which the DEVOTED ONE, the faithful servant, the beloved Son, offered up HIMSELF—the antitypical HOLOCAUST and ASCENSION-OFFERING to God.

The living devotedness of JESUS—pure and perfect as it was—is not that in which we are accepted before God. His living devotedness was the manifestation and proof of his meetness and sufficiency to be our ascension-offering; but it is in HIMSELF, AS OFFERED UP TO GOD ON THE CROSS, that our acceptance stands: and it is HIMSELF, the holy, perfect and accepted SACRIFICE, that we are instructed to present, in faith, whenever we draw nigh to worship God.

The living devotedness of JESUS is our *example*, and the only standard by which we ought to judge ourselves and our ways, as saved ones and children of God. And if we have now judged ourselves by the standard of his devotedness, we must have been led into a very humbling estimate of our own ways, and to feel, most deeply, our need of Him, even of ALL THAT HE IS, as our ascension-offering; wherewith alone we can draw nigh to God. And if we are thus exercised in heart we shall be most desirous of being well instructed as to *how* we ought to present Him, with spiritual intelligence and faith: and to supply this instruction is the design of the

typical offering from the herd. The holocaust, itself, is the type of JESUS; but the ritual for its presentation is the type of mature spiritual understanding and faith in the saints, as exercised when worshiping God in spirit and in truth. Many particulars are involved.

1. The title "Jehovah," was intended to remind the levitical worshiper that he was a *man*. The word *Adam* or *man*, from the mouth of God, has a significance and force that can be fully appreciated only by those who are directly and maturely taught of Him. The spiritual worshiper, who is well instructed in divine truth, will indeed understand, and will remember, when drawing nigh to God, that he himself is *man*—of yesterday and out of the ground. He will thus reflect on the reeency of his origin, the insignificance of his natural being, and the moral evil of his natural state. He will reflect upon the infinite disparity and moral distance between Jehovah the eternal God, and himself, as one of the race of *man*: but he will understand that, though once afar off, he has been made nigh in the blood of Christ. He well knows that the whole distance which once intervened between Jehovah and himself is filled up and fully occupied by the infinite excellency of JESUS, his holocaust, and that to present Him, in faith, he draws nigh to God; and so he is enabled to turn away his thoughts from himself, and his own native insignificance and innate evil, to be occupied with Christ, and the sacrifice and manifold glories of Christ.

2. This levitical holocaust was from the *herd*. It was the superior offering, the Beeve—unblemished and mature, in the perfectness of constitutional life. And its presentation denotes, in typical significance, a mature and exalted appreciation of JESUS, as having become real man, in the true dignity of perfect manhood, and standing always in perfect moral nearness to God—perfect and complete in all human attributes and virtues; while at the same time, his peerless manhood was only "the veil" within which his own essential and personal Godhead was concealed.

3. The superior offering was presented by the levitical worshiper, at the entrance of the tabernacle—*publicly and alive*. This first act of appointed worship represents an intimate acquaintance with the living excellencies of JESUS, as made manifest along his path-way to the cross. It denotes a just appreciation of Him, as the living Holocaust, ever meet for the altar of God, and ever regarded by Jehovah with infinite approval and delight.

In the presentation of spiritual worship, with mature spiritual understanding, the worshiper is occupied with the personal excellencies of JESUS, and with the complacency of God the Father in his beloved Son. The illustration of this is seen in the attitude of the levitical worshiper, while *leaning* his hand upon the head of the devoted Beeve. He stood thus at the entrance of the sacred enclosure, in full front of the tabernacle, *staying himself* upon the head of his substitutional holocaust—erect and with open countenance, in the immediate presence of God. In this, he was a type of the maturely instructed saint—of one who draws nigh to God, leaning with the firm reliance of faith on JESUS; and being inwardly confident of acceptance in Him. Standing in the realized presence of the holy and glorious God, his mind is kept in perfect peace, because stayed on CHRIST.

4. The levitical worshiper, *himself*, slew the holocaust, in the presence of Jehovah. This typical action represents an accurate acquaintance with the specific relation of Christ, and of the sacrificial death of Christ, to his own Church, for whom he "GAVE HIMSELF." It also denotes a personal appropriation, in faith and with spiritual understanding, of all that JESUS became by his sacrificial death, and of all that he now is in the presence of God for us. "He loved me, and gave Himself for me:"—these words are well understood, and are wisely used by the Christian worshiper who appropriates Christ, in all the personal and sacrificial excellencies which are his, and in which He presents his saints to God.

5. It was commanded of Jehovah that *the priests* should present the blood. The worshiper was not allowed to do this. The typical act of priestly ministry which was thus ordained, represents a higher degree of spiritual intelligence and faith than that in which we draw nigh to God as accepted worshipers only. *Priestly* service is performed in a relation of exceeding nearness to God, in which the worshiper, *as such*, is not able to stand. This is well understood by believers in JESUS, who are maturely instructed in the ways and mysteries of God. They realize their priestly relation, and know that their priesthood has arisen from the appointments of God, *within* his sanctuary—which is in heaven. *They* also well understand that, by virtue of these celestial appointments, all true believers in JESUS are not only purified worshipers, but are, also, sanctified and consecrated priests—“*a royal priesthood.*” And knowing, experimentally, that they are empowered by the Holy Ghost, to act in spirit and in faith within the sanctuary above, they practically realize their title and privilege to serve in the exceeding nearness to God into which they have been brought. They first learned the ordered ways of grace, *as from without* the heavenly sanctuary: and now they have learned the ordered ways of grace *as from within*: and, consequently, they will understand the difference between the knowledge and experience of an offerer only, and the more intelligent service and communion of a priest. And this priestly intelligence is necessary, in order to a full and proper estimate of “the precious blood of Christ;” as including, in itself all the personal value and excellencies which are in Him, and in which we are accepted before God.

The blood of the levitical holocaust was not only presented by the priests, but was also, by their ministry, scattered upon the altar round about. *All* the blood was appropriated to the altar, as the substitutional and sacrificed life of the offering that was about to ascend. Two distinct actions were thus performed by the priests, in relation to the blood; and the significance of these actions is discerned by those believers in

JESUS who are acquainted with their priestly standing in immediate nearness to God. They well know that the precious life of JESUS, with all its infinity of moral excellence and worth, was claimed and appropriated by the holiness and righteousness of God; in order to the acceptance of our persons and worship, as clothed with comeliness and made complete in Him.

The truth of this is further made known. The levitical holocaust was flayed by the offerer, but he could not appropriate the skin: *that* was the ordained perquisite of the priests. And, in this way, we are shown, that the spiritual worshiper, as such, may, indeed, closely discern the unblemished perfectness of the one offering of Christ; but, that an experimental knowledge of our priestly relations is necessary to our realizing the truth that, we are invested with all the sacrificial comeliness of JESUS, in the view of angels, and of God.

6. The levitical priests were occupied with the fire of the altar; then they laid on the logs of wood; and then placed the several related parts of the holocaust upon the wood, on the fire. These distinct actions of the priests represent a corresponding distinctiveness of spiritual discernment in the case of those believers in JESUS, who realize their priestly standing before God. For instance: they represent (1) a priestly acquaintance with the holiness of God—signified by the sacred fire—as that which claimed the sacrifice of JESUS, and caused it to ascend; (2) an accurate judgment of all that we are by natural constitution, being signified by the logs of wood, as fit only to be consumed, but made the *occasion* of the ascending up of the sacrifice of Christ; and (3) the exercise of spiritual discernment in respect to the distinguishable, but related excellencies of the ONE great sacrifice, and the worthiness of the whole, as acceptable and well-pleasing to God; being tested by his holiness and truth.

7. Many intelligent believers, who have made considerable progress in spiritual understanding, have not yet attained to

an experimental knowledge of their priestly standing and functions: but as enlightened, spiritual worshipers they are intimately acquainted with the inward purity and perfectness of JESUS; and with the purity and perfectness of his practical ways. This degree of spiritual knowledge is signified by the last act which the levitical worshiper was appointed to perform. He washed the inwards and the legs of his holocaust in water—the water of the laver, obtained from the smitten rock; which rock was, itself, a type of Christ.

8. When all was prepared, and was arranged upon the altar by the priests, the consummating act was performed by the high priest alone:—"The Priest shall burn* the whole upon the altar—an ascension-offering, a fire-offering, a savor of placid repose unto Jehovah."

This completing act of the high priest was necessary to the validity of everything that had been previously done. He, the high priest, alone stands at the altar; by his hand the offering is there presented to God; the sacred fire consumes the logs of wood, and causes the sacrifice to ascend—acceptable to Israel's God and King. The significancy of this is well understood by those who are maturely instructed in the school of God. To them, there is a depth of meaning, and a power of blessing, in those words: "We have a great High Priest who is passed into the heavens, JESUS the son of God." They have been taught to know and wisely to hold the truth that, JESUS is, at the same time, our Holocaust and our Great High Priest. They have learned to present HIM, in faith, as their ascension-offering, on which all the moral perfections of God repose with infinite satisfaction and delight; and they have also learned that the consummating action in

* "*The Priest shall BURN the whole:*" The word KAH-TAR is here used. Its meaning is, to burn as *incense*. The Hebrew name for incense (K'TOH-RETH) is derived from this word. The idea presented is not that of an object being consumed, and thus *destroyed*; but as being converted into a fragrant fume, and so caused to ascend. The word SAH-RAPH is used when the "sin-offering" is said to be burnt outside the camp. That was regarded as being utterly destroyed.

spiritual worship is performed for us by our High Priest—by his hand our sacrificial worship is presented to the Father, and our daily acceptance, as worshipers and priests, is honorably insured.

But there are various degrees of understanding, and of experimental attainment in the case of believers in JESUS. They are alike saved by grace, and are the children of God; but their spiritual status is not of the same grade. The subsequent parts of the chapter serve to illustrate inferior states in the knowledge of Christ, as the ascension-offering; the basis of true worship in the church of God.

We will now proceed to consider the verses, 10–13.

“And if his offering be from the flock, that is to say, from the sheep, or from the goats for an ascension-offering, he shall present it a male without blemish. And HE shall slay it on the side of the altar NORTHWARD before Jehovah: and the priests, Aaron’s sons, shall scatter its blood round about upon the altar; and HE shall divide it into its parts, with its head, and its outer fat: and the PRIEST shall lay them in order on the wood, that is on the fire upon the altar. But HE shall wash the inwards and the legs in water: and the PRIEST shall burn the whole upon the altar. THIS *also* is an ascension-offering, a fire-offering, a savor of *placid* repose unto Jehovah.”

Several particulars of a distinguishable character are here to be observed. The holocaust from the flock, with the ritual prescribed, is in many respects contrastive with the holocaust from the herd. It is *possible* that some things may have been done from directions previously given: but our concern is with the actual ritual as herein prescribed.

1. The first particular to be observed is the *inferior value* of the offering from the *flock*. This denotes, in the anti-typical experience of a christian, an inferior acquaintance with the personal and sacrificial excellencies of JESUS, as the holocaust of the Church of God. Other points of contrast with the Beeve will be readily perceived. For instance, we

are accustomed to associate with the ox, the ideas of strength for labor, and patient submission to the yoke, and persistent toil; and also of life-sustaining increase; as resulting from the labor performed. But no such ideas can be associated with the offering from the flock; and on this account it was a type of far less significancy than the former, in as far as it represents the heart's estimate of JESUS, THE DEVOTED ONE—who “took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as man, humbled himself, and became OBEDIENT unto death, even the death of the cross.” It indicates but very little acquaintance with his *proved* fitness and sufficiency for the altar of God. The offering from the flock was that of an Israelite who was comparatively *poor*; and so it tells of an inferior appreciation of JESUS as our ascension-offering—the BASIS of all spiritual worship, and of its acceptableness with God.

2. The immaturity of spiritual understanding, and poverty of faith is shown by the manner of presentation, as ordained in the type. We miss the public and confident attitude of the levitical worshiper who presented the Beeve, and who stood at the entrance to the tabernacle leaning upon the head of his holocaust, and thus sustaining himself in a posture of firmness before the view of Israel, and in the immediate presence of Jehovah his God. And the absence of this confident bearing of the levitical worshiper denotes, in the case of the christian worshiper, the absence of the full and confident reliance of faith; even when he is in the act of presenting JESUS, for the acceptance of his person and worship; as one who is thus privileged to draw nigh unto God.

3. The adorable name, Jehovah—as the name of Him to WHOM the holocaust was offered—is less prominent than it was before. The worshiper is not spoken of as presenting his offering to Jehovah for *acceptance* before Him; though that, of course was the intent. Neither is the idea of its acceptance, “to place a covering over him,” expressed at all: nor was his offering presented first before Jehovah, publicly

and alive. All these omissions from the ritual are very significant, and are so designed. An uninstructed Christian may, perhaps, think of these omissions as the mere avoidance of a needless repetition in the ritual prescribed; but such a thought is inadmissible in respect to an economy in which minuteness, and repeated minuteness of detail is a prominent characteristic and sign. All was designed, and all was typical; and all these omissions are significant of inferiority and defects in the heart's estimate of JESUS, and in its exercises of intelligence and faith when approaching to worship God.

4. The levitical worshiper did, indeed, in this case, slay his holocaust with his own hand: but he slew it "*by the side of the altar, northward before Jehovah.*" This was typical of an *incomplete* view of the moral perfections of God; and that the movements of the heart and mind, in spiritual worship, are thereby controlled. It denotes—if it be lawful so to speak—a *side view of God, and of the glory of His name.* The levitical worshiper who presented the Beeve, and who stood beside his holocaust at the entrance to the tabernacle, in full front view of Jehovah's presence, suggests other and contrastive thoughts. He is the pictorial representation of one who is maturely acquainted with God, in *all* His moral perfections, and in *all* the relations of His manifold wisdom and holiness and love towards JESUS our Holocaust, and towards ourselves, in Him. But the Israelite who brought his offering from the flock and slew it beside the altar is the type of a Christian whose thoughts of God are but partial in their nature, and are disproportionately entertained. Obscure and contracted views of the holiness of God, and limited conceptions of his love, distinguish the exercises of the mind and heart when spiritual understanding and faith are immature.

The truth of this is further shown by the fact that the levitical worshiper was commanded to slay his offering from the flock, "*by the side of the altar northward before Jehovah.*" The *north* side of the altar was indeed the *right-*

hand side in respect to the position of the worshiper, and nearest to the entrance to the sacred court: but it was the *left-hand* side in respect to the cherubic throne of Jehovah "within the veil." And this signifies a defectiveness in the mind of the Christian worshiper—even a lack of spiritual intelligence and appreciation concerning the complacency of God the Father, in JESUS his beloved Son; and concerning the "glory and honor" which are HIS, to whom Jehovah has said, "SIT THOU ON MY RIGHT HAND." But more: It is known that ancient and oriental minds were accustomed to associate with the *northern* department of the heavens, certain ideas concerning the governmental attributes and ways of God—especially as these are opposed to the grossness of moral evils arising from the earth. The ordered ways of God in the economy of Nature suggest such thoughts—particularly in that which pertains to the atmosphere, with its electric forces and laws. The *manner* in which the ancients associated ideas of the ordered ways of God in the economy of Nature with ideas of His ordered ways in moral government, may be perceived in such words as these: "And now men see not the bright light which exists above the clouds, but the wind passeth and scattereth them. Out of the NORTH cometh RESPLENDENCY; and AWFULLY BRILLIANT MAJESTY is upon God."* It may here be observed that prophetic imagery confirms that which the economy of Nature suggests.†

There was, then, an assignable reason why the inferior offering was slain, by the offerer, on the *north-side* of the altar; and its typical import relates to the thoughts and feelings of a class of spiritual worshipers, who though somewhat advanced in spiritual attainment are not thoroughly instructed

* Job: xxxvii: 21, 22. The word which is rendered, "resplendency," in the above quotation, is ZAH-HAV. It is the ordinary word for GOLD. Its ideal meaning signifies that which is clear, bright, or resplendent. The idea of "golden glory" is shown.

† See Ezek. 1: 4,=viii: 3, 5,=ix: 2. Other passages may be observed.

in the mysteries of the faith. While drawing nigh in worship, they remember that God is "*glorious in holiness*," and, in the light of His "*awfully brilliant majesty*," they see much in themselves and in their ways to which His glorious holiness is opposed; but they do not, with equal clearness and certainty of understanding, remember that "*GOD IS LOVE*;" and their minds and hearts are not occupied, as they might be, with God the Father's revealed estimate of his "*beloved Son, in whom He is well pleased*:" and therefore they do not completely realize the truth that they are "*accepted in the Beloved*," and are made to be "*the righteousness of God in Him*." A partial acquaintance with God is characteristic of the exercises of their hearts, as worshipers drawing nigh to Him.

5. But they have attained to a certain degree of experimental knowledge, and have, at least, a limited acquaintance with their standing and privileges *as priests*. In the type of their spiritual status, the priests had one part to perform:—"And the priests, Aaron's sons, shall scatter the blood upon the altar round about." A partial acquaintance, only, with the priesthood of all true believers in Jesus is thus, typically, shown. For the blood was not first presented before Jehovah—it was immediately applied to the altar. In the case of the superior offering it was first presented to Jehovah; and the omission of this intimates a defect and omission, in the experience of Christian priests, as to the exercise of mature spiritual intelligence and faith. Those believers whose spiritual status is thus described are aware that the righteousness of God could be declared only by the sacrificial death of Christ, and that, in this way the righteousness of God *was, fully*, declared. But they do not completely appreciate the truth, that the Lord Jesus, in Himself considered, and as the obedient and devoted one, ever was, and is the object of the Father's infinite approval and delight. Their minds are more occupied with the *necessity* of the sacrifice, than with the loving kindness and grace by which the sacrifice was provided,

and was made the honorable basis of all acceptance, and of all intercourse with God.

6. But they, in some degree, discern the moral excellency of JESUS, and have learned to consider, with close attention, the stainless purity of Himself, and of all his ways. This is signified, in the typical ritual, by the command that the leuitical worshiper should divide his offering into its parts, and wash the inwards and the legs in water, that all might be perfectly pure for the altar of God. But deficiency of spiritual intelligence and action is still shown: for the *priests* are but very little occupied with the offering from the flock. In the case of the superior offering, they performed many actions which here they do not. They were then occupied with the sacred fire on the altar; and with the logs of wood for the fuel of the altar; and they placed the sacrifice in its several parts, systematically, upon the wood, on the fire; but these significant actions are not assigned to them here. Their limited functions, in this case, represent a degree of apiritual intelligence which is not adequate to being occupied with the holiness of God, as testing the sacrifice of JESUS, and causing it to ascend—a fragrant satisfaction to the moral perfections of God; neither is it sufficient for enabling the christian worshiper to judge that *all* that we ourselves are, constitutionally, is only fit to be consumed; but was made the *occasion* of the sacrifice of JESUS, and of its ascending, acceptably to God: nor does this limited degree of spiritual intelligence qualify the mind for discerning, with accuracy, the various but related excellencies of the ONE SACRIFICE of the incarnate Son of God.

7. But all these spiritual imperfections and deficiencies, are fully met by the grace, and the appointed ministrations, of our Great High Priest. In the type before us, the High Priest does more, in proportion as the ordinary priests do less. It is he who adjusts the several parts of the sacrifice upon the wood on the fire of the altar: and then—as in the case of the superior offering—he makes a formal presentation of *all* to

Jehovah, before he causes *all* to ascend as accepted before Him; as it is written: "THIS *also* is an ascension-offering, a fire-offering, a savor of *placid* repose to Jehovah." Even so our Great High Priest, on the behalf of immature believers, exercises the spiritual intelligence necessary to a just appreciation of all the principles, facts, and relations which are included in his own accepted sacrifice. And He presents the persons and worship of such immature believers, in the completeness and infinite value of his own PERSON AND SACRIFICE—their HOLOCAUST to God.

But even greater deficiencies, than those already described, are found to distinguish the state and experience of many of the children of God. Such is remarkably the case at the present time. And the type of this very low estate is shown in the offering from the fowls; and the ritual prescribed, in verses 14.—17.

"But if his offering to Jehovah be an ascension-offering from the fowls, he shall present it of turtle-doves, or of young pigeons; and the PRIEST shall present it at the altar, and shall wrench off its head, and burn it on the altar; and its blood shall be squeezed out against the side of the altar. And he (*the offerer*) shall take the crop, with the impurities * thereof, and shall cast it beside the altar eastward to the place of the ashes; and he shall cleave it (*his offering*) with its wings, but shall not divide it asunder. And the PRIEST shall burn it upon the altar, on the wood that is on the fire. THIS *also* is an ascension-offering, a fire-offering, a savor of *placid* repose unto Jehovah."

1. Deep poverty is the first thought suggested by the offering from the fowls. It was the poor man's offering to Israel's God. But the Israelites ought not to have been a poor people; for they had the Most High God, the Possessor of Heaven and Earth for their God. They could not indeed *earn* life, or any blessing by their own obedience to "the law."

* This is the admitted meaning of the original phrase.

That was impossible, and had been fully and sadly proved. But when they had broken the legal covenant, Jehovah, their tribual God and national King, placed them under a modified government, in which the clemency of the Sovereign prevailed, and under which the sacrifices told of mercy and forgiveness with their God. Had they stood in the confession of Jehovah, as His witnesses, that He is the true and living God, and hearkened to his voice, they could not have known poverty at all. He had made Himself known to Abraham their father, by the title of EHL-SHAD-DAN'Y, God the out-pourer—the All-bountiful God, and He was still possessed of the same unlimited ability to provide and bless. Had they, therefore, stood in the true confession of Him, as the God of Israel, and believed His word, they would have been well provided with offerings for his altar: being blessed with abundance; as it is said, “in the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.” But they did not so stand fast; and hence there was poverty in Israel, though they were a people whom Jehovah did, nationally, own as His people among the nations of the earth.

Nevertheless, Jehovah had provided that no Israelite should be debarred from His altar, merely *because he was poor*. The offering from the fowls was ordained; and that this was the offering of poverty is shown in the case of the blessed Virgin, when she went to the temple to present there her first born; “and to offer a sacrifice according to that which is said in the law of the LORD: a pair of turtle-doves, or two young pigeons.” And here it may well be said to us, “Ye know the grace of our Lord Jesus Christ, who though he was rich, yet for your sakes He became poor, that ye through His poverty might be rich.”

2. Where the typical offering of poverty is presented, the *Priests* have altogether disappeared from the scene. They are not even named. This is very significant. It represents the sorrowful fact, that in times of spiritual unfaithfulness, and consequent spiritual poverty, even the *idea* of the priest-

hood of all believers in JESUS would be lost by the generality of those who are saved by grace. At such times, even the *thought* of our being called and consecrated *priests*, to abide in spirit in the "true tabernacle," there to be instructed, and empowered to serve, *now*, in spirit and in faith, at the true altar of God—even the *thought* of this becomes generally unknown. Other and far different thoughts are inculcated and entertained. The evil pretence of a *class priesthood* is put forth, and is allowed to prevail. The distinction between christian *ministry* towards men, and christian *priesthood* towards God, is no longer perceived. And the several and gracious relations into which *all* the saved ones are brought towards the Father, and the Son, are but little known, and are scarcely realized at all. Such is the degree of spiritual poverty which prevails at the present time; and its effects, as just described, are abundantly produced, and are sorrowful to behold.

3. In the ritual of poverty's offering, the acts of the offerer are but partial and few. He is occupied with "the crop and its impurities," and in casting them down by the *east side* of the altar, where the ashes are laid. The front of the tabernacle was towards the East; and "within the veil" was the cherubie throne of Jehovah, facing towards the East: but the Altar intervened, and was regarded as hiding from the view of the Holy one, that which was cast down by its eastern side.

The typical significance of the above particulars is impressive in the extreme. They represent the lowest degree of spiritual intelligence and faith. The christian whose spiritual poverty and low estate is prefigured, is one whose appreciation of the ONE SACRIFICE OF JESUS is the very lowest that can be entertained by one who savingly believes in Him. Even when engaged in worship, such an one is occupied chiefly with those things that answer to "the crop and its impurities"—things of himself, which he knows to be totally unfit for the notice of God; and which he is anxious to have hid-

den from view. *Poor christian!* He does not understand, in faith, that *all* his own evil has been judicially put away by the death of the incarnate Son of God, in the relation of the "sin-offering" or atonement for all sin. But there is great grace intimated in the type. For though "the crop and its impurities" were within view of the worshiper, they were considered as cast-out of the view of God—the *altar* intervened. And JESUS is the antitypical altar; and He has indeed intervened: and some thought of this may afford relief to the heart of the christian worshiper who, spiritually, is very poor. He, at the least knows that the death of JESUS is the only ground of his hope, and that JESUS, HIMSELF is the only object of his trust—even "the Christ, the Son of the living God."

But the typical worshiper performed one action more. He was not permitted to *slay* his offering; but was commanded to cleave it after it was slain; but was by no means to cleave it in two. Here, is the figure of a timid and trembling act of faith. But however feeble the faith, it is occupied with the truth that JESUS was stricken for us, and that this was necessary to our forgiveness; and to the acceptance of our persons and worship before God. The feeble and timid believer knows that it is only through the CRUCIFIED Son of God that he can be accepted and blessed: but he does not apprehend the specific relations of the death of JESUS towards himself, according to the Father's eternal purpose and grace.

The typical worshiper did not, himself, slay the dove. It was slain on his behalf, by the high priest; who *wrenched off* its head, and *squeezed out* its blood against the side of the altar, in the timid sight of the poor worshiper, as he stood there. His feelings of sympathy would thus be excited towards the innocent dove. And the christian worshiper who is the antitype of the picture, is far more occupied with thoughts of the physical *sufferings of Jesus* on the cross, than with just a conception of the *sacrifice* which He there made of HIMSELF. The thoughts of his heart concerning

the relations, the worth and the all-sufficiency of the SACRIFICE OF IMMANUEL are few and poor: but his heart is sensibly affected and melted with tenderness when the sufferings of JESUS on the cross are in view. There is much that is amiable in this, and it should be met with due consideration by those of more mature intelligence and faith. But, as now under review, it is far more an affair of imagination and of sense, than of spiritual apprehension and of faith; and thus indicates a very low estate and great poverty in the knowledge of the Son of God. And such poverty of spiritual understanding and faith is characteristic of times when much precious truth is silently ignored, and much more is explained away by incompetent guides; who substitute human reason for spiritual illumination, and human authority for the sole authority of the word of God.

4. But we now turn away from the feebleness, poverty and defects of christians to learn somewhat more concerning the methods of grace, and "THE GOD OF ALL GRACE."

Jehovah made manifest that *He* did not despise the *poor* Israelite, who came to worship Him, *because he was poor*; and, in this sense, was of low degree. The God of Israel met him, rather, with condescension and considerate regard. He ordained that the HIGH PRIEST, himself should meet the poor, timid worshiper at the entrance to the tabernacle, and perform almost every thing on his behalf, and in his stead. The HIGH PRIEST received, and slew the offering, and applied its blood to the altar; and then caused it to ascend from the altar as a holocaust to God. And it is emphatically said," "THIS * *also is an ascension-offering, a fire-offering, a savor of placid repose to Jehovah.*" Now in all this we

* An additional word is here used in the original, as compared with the corresponding passage, relating to the holocaust from the HERD. The word HOO—used here and also in relation to the offering from the flock—is intended to declare, as from the mouth of Jehovah, that THIS offering from the fowls is—equally with the offering from the herd—AN ASCENSION—offering, which the holy fire of the altar can cause to ascend, as fragrance to the skies:

see a type of the perfect love of God the Father towards his children who are the very poorest, in respect to spiritual attainment in understanding and faith; and also of the grace and faithfulness of our great High Priest.

JESUS our High Priest has, indeed, compassion on the ignorant and defective who, nevertheless, truly trust in Him. He meets them, in their poverty of spiritual understanding and faith, with compassion and tenderest sympathy; and with unupbraiding love. He meets them with the fullness of His grace and sufficiency, in their timid and feeble approaches to God. He *thinks* for them, and *acts* for them: and all that is essential to the full acceptance of their persons and worship, He, himself, supplies and performs: and through Him, their Great High Priest—provided and appointed by the Father's love—their worship is accepted, and themselves are unfailingly blessed.

In conclusion we observe that it is an unspeakable blessing to be assured—as we are in Holy Scripture—that our *acceptance with God* does not, in any respect, depend on the *degree* of our attainment in spiritual intelligence and faith. *Acceptance* is made ours by the purpose and grace of God the Father, on the basis of WHO AND WHAT JESUS IS; and of what He became FOR US when He offered up HIMSELF upon the cross. Complete, personal acceptance in the risen and glorified Son of God is the common standing of all who truly believe in HIM. The dying robber on the cross, and the Roman jailor at Philippi were as truly under the infinite value of “the precious blood of Christ,” and as fully accepted in Him, *the moment they first believed*, as was John, “the disciple whom Jesus loved,” when, for his fidelity to Christ he had been banished to the Isle of Patmos, and was there favored with the visions of God. The “little ones” who believe in JESUS, and whose spiritual understanding accords, in degree, with the lisps of infant lips, are accepted in all the sacrificial worth and sufficiency of JESUS; and have a title, in the grace of God, to all the fullness of blessing that is in Him—in com-

mon with "Paul the aged," when he could say, "I have fought the good fight, I have finished the course, I have kept the faith." Each and all who truly believe in IMMANUEL, GOD-WITH-US, the Son of the Father, and one in essential Godhead with the Father and the Holy Ghost—all who thus truly believe in JESUS, are alike accepted and saved in Him, "The Beloved;" and are "made the righteousness of God in Him." The truth of this cannot be too firmly held, nor too fully and faithfully confessed and declared.

But, at the same time, if we are wise we shall not undervalue present and experimental blessings which can be known and realized *only* on the path of a steady progress in the grace and knowledge of our Lord Jesus Christ. The degree of spiritual intelligence and faith which is not essential to our acceptance with God is quite essential to the establishment of our own hearts in *conscious peace* with God, and *conscious rest* in Christ. And a still higher degree is essential to our entertaining a worthy estimate of JESUS, as our HOLOCAUST in the presence of God: and it behooves us not to be content with any degree of attainment, short of enlightened and holy communion with God the Father, in His own rest and complacency in THE SACRIFICE OF HIS OWN SON; and an inward, and practical communion with JESUS, in the tone and tenor of His ways; as "*the holy one of God*"—*the faithful servant*—THE DEVOTED ONE.

